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## REPORTS.

### HERMES XLI.

#### Fascicle 3.

Das dritte und vierte Buch der Tusculanen (M. Pohlenz). Hirzel's attempt to prove that Philo of Larissa was the main source for all five books of T. D. has met with little favor; but the close connection in subject matter of III and IV has suggested for these a single source, to O. Heine, Chrysippus; to Kreuttner, Antiochus; to Poppelreuter, Posidonius. Others, however, believe in a plurality of sources, as v. Arnim does in the introduction to his Stoic fragments, which Pohlenz reviewed approvingly in the Berl. Ph. Woch., 1905, pp. 1495-96. Now P., partly in agreement with v. A., shows by means of a connected exposition of the arguments of III and IV that Cicero made a wider use of Chrysippean doctrine than is generally believed, though he breaks the connection by introducing matter that he had already used (viz., in de Fin. and Consolatio) and inserting extracts from a Stoic hand-book (possibly by Chrysippus). Further, while accepting Antiochus as the direct source for III, P. holds that Antiochus himself, whose work appeared subsequently to Posidonius' *περί παθῶν*, followed Chrysippus more closely than is usually supposed, so that his work might be designated a kind of new edition of Chrysippus' *περί παθῶν*, but mainly of Vol. II. The difference in treatment between Tusc. D. III and IV makes Antiochus an unlikely source for the latter. At any rate the *θεραπευτικός* of Chrysippus was the ultimate source here. This work did not constitute a fourth volume of Chrysippus' *περί παθῶν* as v. A. and others hold; but was an independent popular work, which may partly account for the milder presentation of Stoic doctrines in Cicero. It is this popular treatise that Philodemus, Origen and Galen read.

Ein delphisches Exemplar von "Kassanders Ehrentafel" und die delphischen Inschriften aus Bd. VIII d. Z. (M. Pomtow). This is a second edition, as it were, amplified and improved, of seven fragments published by Kaibel in Hermes VIII (3, 6 and 7 no longer extant). No. 7 should read: ἡ πόλις [ἡ Κ]ορωναιέων [τῶν ἐν Ἀχαΐαι χρυσῶι στεφάνωι] and ἡ πόλις ἡ Μεγαρέων [ν δάφνης στεφάνωι παρὰ τοῦ Ἀπόλλωνος τοῦ τῆς πόλεως ἀρχηγέτου]. The word *corona* which K. added to each dedication can now be replaced by pictures of crowns inscribed on other fragments of marble found in situ. All these must have belonged to a Delphic duplicate of a large tablet inscription in honor of Cassander of Alexandria in Troas, which was set up 165 B. C., discovered, 1853, in

the ruins of the temple of Apollo Smintheus and sent by Spratt to Cambridge. An illustration of this shows us under the heading 'Αγαθὴ τύχη' Κάσσανδρον Μενεσθέως ἐτίμησεν, an orderly arrangement of eighteen inscribed crowns, each with a dedication, the first being τὸ κοινὸν τῶν Αἰτωλῶν χρυσῶι στεφάνωι. These with grants of προξενίαι, etc., make 23 honors in all; Kaibel's two agree with Nos. 17 and 22.—Fragments 4 and 5, supplemented by means of additional pieces, present a fairly complete text of a letter of Hadrian (118 or 119 A. D.) and two of Trajan (98 and 99 A. D.), which assure the Delphians in their possessions and autonomy.—No. 1, the base of a left anta, with traces of moulding and inscriptions on three sides, is important for the identification of the treasury-houses marked 13 and 18 on Tournaire's plan of Delphi, as those of the Siphnians and Knidians respectively. The remaining fragments, Nos. 2, 3 and 6, while less important, are interestingly discussed with the aid of the lists of Delphic archons, bouleuts, etc. (cf. Pauly-Wissowa Delph. Chronol.).

Zu Odyssee ω 73-79 (W. Helbig). H. summarizes the results of a study of cinerary urns and their contents. From about 700 B. C. down to Hellenistic times, the ashes of the dead were enveloped in linen, as a substitute for the custom of shrouding the remains. This illustrates Ω 795 καὶ τάγε (ὀστέα) χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν and explains how in ω 73 ff. the ashes of Antilochus could lie separate in the same amphora with those of Achilles and Patroclus. When the idea of shrouding was forgotten urns of precious material were themselves wrapped with cloth. This custom being a familiar practice Alexandrian scholars offered no comments.

Zum homerischen Hermes hymnos (C. Robert). In the hymn to H. morning dawns three times (98, 143, 183) and his birth-place appears now as a dark cave and again as a magnificent dwelling richly furnished. These and other inconsistencies have not been solved. R. introduces as a new criterion the use of Homer. Whole blocks show inferior imitations and borrowings, while long stretches merely contain well-known epic phrases, or a few excellent parodies. A detailed examination makes it probable that the original hymn told only of the theft of Apollo's cows and how the youngster won his older brother's friendship simply through his cunning. This story was expanded by the interpolation of the lyre. The account of its invention (vv. 24, 26-59) was either an independent prooemium or a fragment of a longer poem, in which H. appears to be a youth, in accordance with representations in art. In expanding this theme the interpolator introduced a number of inconsistencies. A second interpolator added the sacrifice at Pylus (vv. 105-141) and other verses, which show a love of the marvellous and the aim to include all the phases of Hermes worship, thereby foreshadowing the later Hermes Trismegistus. To the latter are due the most

glaring inconsistencies. The following scheme indicates the three strata: 1-10, 11, 12, 13-16, 17, 18, 19, 20-23, 24, 25, 26-59 (24, 26-59 the independent fragment), 60, 61, 62-65, 66-104, (gap between 91 and 92 and perhaps at this point 356, 357 in place of the following 105, 106), 105-138, 139, 140, 141, 142-144, 145-149, 150-152, 153-183, 358-360 a, 184, 185, (gap), 218-227, 186-193, 194-196, 197-212 (210 altered), 216, (gap), 217, 213-215, 228-230, 231-234, 235-241, (gap), 360 b, 361, 242, 243-252, 253-315, (gap), 316-357, (gap?), 358-402, (gap), 403-408, 409-415, 416-474, (475-488 though excellent, seems to be an interpolation), 490-512, 513-525, 526-573, 574-580.

Das dritte und vierte Buch der Ilias (G. Finsler). The poet that in B made use of a story how Odysseus and Nestor frustrated Agamemnon's purpose to return to Greece after ten years of fruitless warfare, adapted in 1A an account of a duel that took place near the beginning of the war between Paris and Menelaus, including the truce and treachery of Pandarus. He overlooked the discrepancy in time (B 134, 329) and added descriptions of Ionic armor familiar to him; but inconsistent with the Mycenaean armor of the older story. He added with great ability the two scenes with Helen, the council of the gods and Agamemnon's Epipoleis, besides other touches, showing familiarity with legends and using Z. The *Τειχοσκομία* was based on a poem of the rape of Helen by Theseus, in which she appeared on the tower of Troezen accompanied by Aethra and Clymene and pointed out her brothers, the Dioscuri, who had come to rescue her. The Epipoleis was composed to prepare for Diomedes' *ἀπιστία*. The similes in III 1 ff. and Δ 422 ff. connect with B. The composition of E was in accordance with the poet's plan of writing an Iliad rather than an Achilleis; but the postponement of Zeus' promise to Thetis in A had to be justified, hence the council of the gods and the agreement between Zeus and Hera and the despatch of Athena. The details are valuable.

Diogenes bei Plautus (F. Leo). The earliest reference to Diogenes the Cynic appears to have been in the original of Plautus' *Persa* (vv. 120 ff.), which v. Wilamowitz (Götting., ind. lect. 1893/94) proved to be a contemporary document (circa 350 or 340 B. C.). The joke lies in the suggested resemblance of the ascetic philosopher to a parasite. But Diogenes is not characterized as squalid and barefoot with wallet, staff and cloak, a later conception that was transferred to him; instead he owns: *ampullam, strigilem, scaphium, soccos, pallium* and *marsuppium*, which was merely the outfit of an *egens* probe. Leo discusses the passage in the light of other evidence. A critical life of Diogenes is yet to be written.

Die Myrmidonen in Kyrene (A. Gercke). That Cyrene was founded at an early period in the course of the migratory move-

ments of the Aeolic tribes of southern Thessaly and not from Thera under Doric influence in the VII century B. C. (Herod. IV 115 ff.; Pind. Pyth. IV, V, IX), is made likely by the unique relationship of inscriptional forms of Cyrene (cf. ἀνήκοισαν, προγεγονοίσais) with the Lesbian dialect, which points to the country of the Myrmidons as their common origin in a pre-Dorian period. Gercke substantiates this view with an interesting discussion of the legends of Cyrene, Euphamus, the Argonautic expedition, etc. Accordingly the Battiad dynasty merely succeeded the earlier reign of the Euphamids and we recognize the kinship of Callimachus' dialect with that of Sappho and Alcaeus.

Zu Varro de vita populi Romani (P. Wessner). W. discusses five Varro fragments carelessly excerpted by Nonius Marcellus (ch. 18). They describe the dulcia wines which alone were allowed the women of ancient Rome; viz., lora, sapa, defretum, passum and muriola.

Miscellen: W. Dittenberger points out to Joel (cf. A. J. P. XXVIII 473) that Plutarch does not represent Nicias as more superstitious than Thucydides does, on whom he depends (cf. Thuc. VII 50, 4; Plut., Nic. 4). Hence Plutarch does not depend on Antisthenes for this side of Nicias (cf. Hermes 41, p. 317).—M. Holleaux thinks that the βασιλεύς from whom Aratus received 25 talents (Plut. Arat. 11) was Antigonus Gonatas, the last king mentioned (l. c. 9), not Ptolemy Philadelphus as generally understood.—S. Koujeas cites the modern πλέχει 'σὰν ἄσκι' 'he swims like a bag' and πλέχει 'σὰν τσηκούρι (securis) 'he swims like an axe' to explain Theophr., Char. 5. Please-man, raising the host's child on high, says ἀνκός 'light as a feather', then letting it down, πέλεκυς 'heavy as an axe'. A drawing from a sarcophagus at the villa Pamphili illustrates the act. In Hesychius πέλεκυς = σταθμίον ἑξαμναῖον.

#### Fascicle 4.

Zur Chronologie und Quellenkritik des Ammianus Marcellinus (O. Seeck). A. M. as a continuator of Tacitus' history has been regarded as an annalist and it has been customary to accept the dates printed in the margin of his editions. Mommsen was the first to note the chronological confusion [but cf. Gibbon's Rome, ch. XIX, no. 59; ch. XXV, nn. 122, 123] and undertook a detailed examination which S. has now made, chapter by chapter, with a strong grasp of pertinent details, thus throwing considerable light on Am. sources and his method of using them. The latter part of Am. history (Bks. XXVI, 10–XXXI), being contemporary and so more particularly his own, reveals by its utter lack of a chronological scheme, its carelessness and mistakes in dating, how dependent Am. was on his sources in the earlier books. There two chronological schemes are recognizable: the one annalistic beginning the year January 1, the other grouping

events according to summer and winter and beginning the year with spring, when the yearly consuls are often mentioned. The annalist was an Oriental Christian, possibly a certain Cappadocian named Eutychianus, whom Malalas quotes; the other, as shown by an extended argument, was probably the pagan Virius Nicomachus Flavianus, whose biography Seeck has given in the introduction to his edition of Symmachus (p. cxii). Ammianus carelessly followed now the Thucydidean now the annalistic scheme; but it is usually difficult or impossible to determine to which of the two sources the matter is due, which is frequently out of place. Of course other sources, such as Julian and Libanius have also to be reckoned with. The chronicle of Rome was derived from the Thucydidean and possibly also the military record of Julian's Persian campaign, which was written by Magnus of Karrhae not by Julian's physician Oreibasius.

Zur Geschichte des ältesten griechischen Alphabets (A. Gercke). A detailed and suggestive discussion of its origin and development. The Carian alphabet, as well as the Lycian, has preserved some archaic forms on the basis of which Gercke reaches the conclusion that the origin of the Greek alphabet dates from the ninth century if not earlier.

Phaedrus-studien (G. Thiele). The Ionic Aesop was succeeded by the Attic, who continued a legendary life, like Till Eulenspiegel, the embodiment of popular wit and philosophy. A similar rôle was played by Anacharsis, Socrates and Diogenes, the two latter being associated with Aesop in this sense by Dio of Prusa or LXXII II, p. 188, Arn. 13. An Aesopic-Socrates, a popular creation, which suggested perhaps to Plato Phaedo 61 B., appears in Phaedrus III 9, app. 25, while III 8 expresses a Socratic gnome (D. L. II 33). Anacharsis is mentioned indeed by Phaedrus (III prol.); but his rôle of adviser and judge (cf. A. J. P. XXVII 344) is given to Aesop (Phaed. IV 5, app. 10), just as this one acts the part of Anacharsis in Alexis' Aesop. But especially have the Aesopic fables been enriched from the allegorical *χρῆται* of the Cynics, a thesis that Thiele elaborates with interesting details. Finally this influence reacted on the Diogenes legend, so that the *πρῶτος*, his meeting Alexander, etc., may be Aesopic in origin (cf. Leo above).

Hierax der Platoniker (K. Praechter). Many a forgotten author may yet reveal himself to the careful student of Stobaeus' excerpts. Some eight of these shed light on Hierax, a hiatus-shunning eclectic philosopher of the II century A. D. (Zeller does not mention him), who with Albinus, Apuleius, etc., made up that Moonshine academy (Diels), which taught a diluted form of Platonism. From these Taurus and Atticus are sometimes discriminated as upholders of a pure Platonism against the prevailing eclecticism; but the latter was certainly tinged with Stoic doctrine, and Hierax also defined his position over against the

Stoics and Peripatetics, which makes it probable that all these precursors of Neoplatonism were essentially alike. Hierax' contentions probably originated in the schoolroom, where ἀμαθέστερόν πως εἰπεῖν καὶ σαφέστερον was in vogue (cf. A. Gell. XII 5, 6).

Miscellen: K. Weissmann regards the staff supporting men on the east frieze of the Parthenon, Nos. 18-23 and 43-46 (Michaelis) as representing the ten Attic eponymous heroes and identifies most of them. Like the seated divinities they are invisible, hence No. 47 is clearly beckoning to Nos. 17 and 16.—M. Bang points out another misplaced fragment in Cassius Dio. The unmotivated massacre in LXXVII 13, 4-5, beginning with οἱ μὲν γὰρ ἡγνόουν, is identical with the punishment of the Alexandrians, in Herodian IV 9, 3 ff., and properly belongs to Dio l. c., ch. 22-23. Did Herodian take his account from Dio or a common source? (cf. Pauly-Wissowa, R. Enc. III, p. 1720).—F. Leo shows the comic fragment (Hibeh Papyri, part I 24 ff.), which Blass, Grenfell and Hunt attribute to Philemon and accept as the original of Plautus' Aulularia, is wholly different from this and may be merely the ephemeral product of an Alexandrine.—M. Wellmann comments on Xen., Oecon. X 10, which he found in Oreibasius III 98. Xenophon was a favorite with the Stoics, from whom he could easily pass together with their physiological theories into medical works.

HERMAN L. EBELING.

PHILOLOGUS, LXVI (N. F. Bd. XX), 1907.

I, pp. 1-15. F. Boll, Zum griechischen Roman. 1. Lychnopolis. Lucian in his True History bases this episode on Antonius Diogenes, mentioned by Photius (p. 111 b 35, § 13) as a source, and Rohde (p. 192) has suggested his ἀπιστα as the original of the experiences in the moon (I 9 ff.) Antonius may perhaps be placed before Teukros the astronomical writer, the end of the first century B. C. and after Asklepiades of Myrlea.

2. Bardesanes and Achilleus Tatios. The method of the proof of the innocence of the heroines in Tatios' romance Kleitophon and Leukippe is shown to be derived from Bardesanes.

II, pp. 16-35. H. Lucas, Zu den Milesiaca des Aristides. Ar. wove his "tales" together in a connecting narrative.

III, pp. 36-47. F. Hahne, Zur aesthetischen Kritik des Euripideischen Kyklops. Euripides has made many innovations and changes in the story; many are due solely to the dramatic form of the composition, and to the fact that the play was written in the last quarter of the fifth century B. C. by a talented Athenian.

IV, pp. 48-66. Edwin Müller, Die Andromeda des Euripides. Investigation of certain disputed points and especially an attempt

to overthrow Wecklein's reconstruction of the dramatic form (based on Ovid's narrative) by showing that it should really be based on the story as given in Manilius.

V, pp. 67-84. M. Goepel, *Bemerkungen zu Philostrats Gymnastikos*. Notes partly critical partly intended to elucidate the text—based on the work of Jüthner, "*Der Gymnastikos des Philostratos*", Wien, 1902.

VI, pp. 85-134. P. Thielscher, *De Statii Silvarum Silii Manilii scripta memoria*. I. Codicem Matritensem M 31 esse Poggii librum. II. De librorum Manilianorum recensione. To restore the Manilian archetype the Madrid and Leipzig MSS should be used; G, only for the better understanding of L.

Appendix I. L. Traubei de librorum LG aetate iudicium. App. II. Lectiones, quibus librorum MLG cognatis illustretur. App. III. Librorum Manilianorum Index. App. IIII. De archetypi Maniliani forma.

VII, pp. 135-152. O. Leuze, *Die Schlacht bei Panormus*. A chronological investigation into the history of the first Punic War. The battle was probably fought in April according to the then existing calendar, in the last month of the year of office of Metellus in 250 B. C., that is, in April or the first half of May according to the Julian calendar.

#### Miscellen.

1. pp. 153-156. G. Albert, *Der Sinn der platonischen Zahl*. The number 2592, in the 8th book of the *Politeia*, is a tenth of the period of revolution of the earth's axis in the precession of the equinoxes. The precession of the equinoxes was known to Plato with a high degree of exactness. This traditional reckoning is well grounded.

2. pp. 156-159. R. Meier, *Zur Form des Grusses im Gebet Herondas IV*. The optative is used instead of the imperative for the sake of the metre.

3. pp. 159-160. F. Norden, *Apuleius Met.* VI, 9, reads *furentes irati*.

4. p. 160. C. Marstrander, *Noch einmal ἀμα*. Rejects Bau-nack's derivation of *μάτην* from root *men-* but agrees that *ἀμα* and *μάτην* should be connected.

VIII, pp. 161-172. A. v. Domaszewski, *Beiträge zur Kaiser-geschichte*. III. The inscription of Antonius Naso (CIL III 14387 ff., fff. and k, three fragments which can be connected). The person is of some historical importance, being the tribune of the praetorians dismissed from the guard by Galba (Tac. hist., I, 20). In 78 A. D. under Vespasian he was procurator in Bithynia.



IV. The inscription of Velius Rufus found at Baalbek, publ. by Mommsen, Sitz.-ber. d. Berl. Ak. 1903, 817-824. Interesting light on the time of the Flavians.

V. Inscription from Capua, Ephem. epigr. VIII, n. 478. The discussion and restoration point to Fulvius Plautianus, Septimius Severus' most trusty counsellor.

IX, pp. 173-191. A. Hoffmann-Kutschke, Iranisches bei den Griechen. Examination of Iranian names and words occurring in Greek, with the purpose of correcting the commentaries, etc., especially of the Anabasis and Herodotos.

X, pp. 192-201. E. Hefermehl, Studien zu den Homerpapyri. I. The Chryseis-episode and the hymn to Pythian Apollo. The fragment, publ. by A. Ludwich in Philologus, 1904, p. 473, sqq., is reconstructed on p. 198 and shown to be a fuller version of the episode in which the verse about the landing was repeated at the end, or perhaps stood only there.

XI, pp. 202-230. R. C. Kukula, Alkmans Partheneion. A contribution to the Laconian cult of Artemis. Text and discussion with translation. Summary, pp. 222-3. We may infer with full certainty that Alkman's Partheneion was composed on the occasion of a public festival of the Laconian Artemis Orthia for competition by a chorus of distinguished maidens.

XII, pp. 231-259. E. Wenkebach, De Dionis Prusaei elocutione observationes. Contains lists of words used on the authority of Thucydides, Xenophon and Plato, and especially poetic and Ionic words taken on the authority of Xenophon.

XIII, pp. 260-286. H. Pomtow, Gesteinsproben von den delphischen Bauten und Weihgeschenken. The essay gives in part I a description of the native stone at Delphi, and in part II (written by R. Lepsius) an investigation of the specimens at Delphi, poros, limestone and marble; and a list of the monuments at Delphi from which specimens were taken.

XIV, pp. 287-295. J. Oeri, Die Aufführungszeit der Hekabe. Conclusions, p. 295, probably the Dionysia 426 B. C.

XV, p. 296-312. H. Magnus, Catullus Gedicht 67. A new interpretation given in detail, pp. 297-302 and then discussed.

#### Miscellen.

5. pp. 313-314. E. Assmann, *περιστέρα*, derived from Phoenician *perach-Istar*, "bird of Istar."

6. p. 314. J. Oeri, Zu Sophokles Oedipus 1350, reads *νομάδος ἐπὶ ποίας*.

7. p. 315. O. Crusius, *σύγκρισις*. In Oxyrh. pap. III, p. 72. It has the sense of "comparison" not "formation" as translated by the editors.

8. pp. 315-319. W. Sternkopf, *Zu Cicero ad Att. III 25*. Summary, p. 319. Atticus journeyed from Rome in the second half of November and soon after the tenth of December reached Dyrrhachium. Here he gave Cicero a truthful report of what concerned him and then continued his journey to inspect his estates in Epirus.

9. pp. 319-320. E. Nestle, ABCD. This is the original term used by the ancients, not ABC.

XVI, pp. 321-335. J. Lezius, *Gentilizische und lokale Phylen in Attika*. Summary on pp. 334-5. 1. The Ionian name originated in European Greece and denoted the stock which settled in Attica and its neighborhood. 2. The "Ionian" phylae deserve this name only so far as the inhabitants of Attica, among whom they arose, were Ionians, and so far as the Ionian colonization proceeded from Attica. 3. The four ancient phylae were created as divisions of burgesses and land through legislative enactment. 4. Their gentilician character consisted only in the fact that membership in them was hereditary. There is no essential difference between them and those of Kleisthenes. 5. Those of Kleisthenes based on the ancient foundation, corresponded more to the needs of the state. 6. The names of the "Ionian" phylae were taken over into Asia Minor by Attic colonists.

XVII, pp. 336-345. W. Klinger, *Zur Märchenkunde*. Connection is shown between modern Greek folk-lore (in N. G. Politis' book, publ. in 1904) and ancient tradition; e. g., No. 980 with Ps.-Callisth. II 39-41 (C. Müller); No. 279 with Antigonos hist. mir. c. 158 (174) Westerm.; No. 830 with Apul. Met. I 11-13, 17-19, a story of Greek origin.

XVIII, pp. 346-360. P. Corssen, *Der ursprüngliche Verbannungsort des Philoktet*. A tradition older than Sophokles going back to the Kypria and perhaps to the Little Iliad makes the island of Chryse the place.

XIX, pp. 361-373. H. Weber, *Zu Senecas Tragödien*. Critical notes and emendations.

XX, pp. 374-395. A. Rehm, *Anlage und Buchfolge von Senecas Naturales Quaestiones*. Results, p. 386, 4. The order of books is IV b, V, VI, VII, I, II, III, IV a, proposed by Haase (Ind. lect., Breslau, 1859, p. 7).

XXI, pp. 396-426. F. Luterbacher, *Beiträge zu einer kritischen Geschichte des ersten punischen Krieges*. The discussion of events is arranged under the successive consulships.

XXII, pp. 427-432. H. Weber, *Zu Antiphon dem Redner*. Four emendations, I 8, 9; I 14; V 8; VI 4.

XXIII, pp. 433-458. A. Mommsen, *Apollon auf Delos*. Discussion of Apollo as the chief god of Delos; his names and

epithets (pp. 436-439). Oino, Spermo and Elais, the three creators of fruit in the Delian belief; the fruitfulness of Delos and Rhenea at their time of greatest prosperity (its desolation was reclaimed, but later the island was laid waste in the first century B. C.) The myth of the Hyperboreans although not of Delian origin, under the influence of the Apollo worship in Delos assumed the form found in Diodor. 3, 47. The feasts of the Delia and Apollonia are discussed from p. 449 to the end.

XXIV, pp. 459-467. N. Wecklein, *Vindiciae zur Ars poetica des Horaz.* On p. 466 is given his analysis of the poem, with a few alterations, the same as his earlier view (*Sitz.-ber. der bayer. Ak. d. Wiss.*, 1894, S. 379 ff.).

#### Miscellen.

10. pp. 468-471. P. Maas, *Zu den Interpolationen im Text des Apollonios Dyskolos.* I 35, 20-36, 7 (43 C-44 A Bekker).

11. pp. 471-475. C. Wunderer, *Gleichnisse aus dem Gebiet der Malerei bei Polybios.*

12. pp. 475-476. O. Crusius, Alexander und "die Schöne der Berge." On Ps.-Callisth. II 40 ff., aftermath to Klinger's article above p. 337.

13. pp. 476-477. O. Cr., "Iranisches bei den Griechen." The editor disagrees with the position taken by Hoffmann-Kutschke in his article, pp. 174 ff.

14. pp. 477-480. G. A. Gerhard, *Zum Heidelberger Digesten-papyrus.* (P. Heid. 1272) containing Dig. V 2, L 17, 18, 19.

XXV, pp. 481-490. V. Gardthausen, *Ein Vizekönig von Aegypten* — C. Minicius Italus. The inscription C. I. L. III, S. 12053 is restored on p. 490.

XXVI, pp. 491-497. K. Münscher, *Menons Zug nach Kilikien* (on Xen., *Anab.* I, 2, 19-20). The topographical discussion of F. Schaffer, "Die kilikischen Hochpässe und Menons Zug über den Taurus," in *Jahreshefte des öst. archäol. Inst.*, Bd. IV, Wien, 1901, pp. 204-7, is shown to be incompatible with the statements of Xenophon, *Anab.* I, 2, 19-20.

XXVII, pp. 498-502. E. Holzer, *Zu Philodemos περί μουσικῆς.*

XXVIII, pp. 503-510. W. Nestle, *Metrodors Mythendeutung.* Attempt to find some method in the madness of his allegorizing of myths.

XXIX, pp. 511-525. J. Miller, *Die Damispapiere in Philostratos Apolloniosbiographie.* The report of Damis is to be regarded as a fiction of Philostratos.

XXX, pp. 526-530. Eb. Nestle, *Die Evangelien der lateinischen Vulgata.* The differences in style and language show

that each of the four Latin gospels comes from a different translator. This whole question should be reëxamined for the entire New Testament.

XXXI, pp. 531-561. O. Leuze, Chronologisches zum Analisten Piso. 1. Piso's datings of the years in Pliny and Livy. 2. Piso's saeculum. 3. The secular games mentioned by Piso. 4. Piso's chronology for the period before the War with Pyrrhus.

XXXII, pp. 562-589. R. Hildebrandt, Eine römische Gigantomachie. Text from Aetna 41-73, with critical and exegetical notes, followed by a recension (pp. 586-587).

XXXIII, pp. 590-596. P. Maas, ὑμήν ὑμήν. 1. ὑμήν (*lat.* hymen) part of the marriage cry. ὑμήν ὑμήν and ὑμήν (ᾧ) ὑμέναι' ὦ —later varied—*v* is short—sometimes lengthened in Hellenistic hexameters. Then 2. Hymen and hymen (only nominatives) in Roman poets since Ovid synonymous with Hymenaeus and hymenaeus. Quite different are (3) ὑμήν, -ένος the membrane and (4) hymen (-enis) since the late Roman period, an anatomical terminus technicus.

#### Miscellen.

15. pp. 597-598. J. Baunack, ἄματα=aufrichtig.

16. pp. 598-599. J. Baunack, πῖλον=pilum, Keule (in Diod. Sic. βιβλ. ιστ. XVII, 100, 4).

17. pp. 599-600. O. Cr., Ζηνώσιον in Philodem. περὶ τῶν Στωικῶν (Crönert, p. 55) probably a jest on the name Ζήνων.

18. pp. 600-601. J. Sanney, Zu Hor. Carm. III, 30, 2. In his use of situs=θήκη Horace may have had Herod. II, 148 in mind.

19. pp. 601-603. K. Tümpel, Cäsars lateinischer Scherz über seinen nahen Tod. Caesar's reply (Plut. Brut. 8), τί δ' οὐκ ἂν ὑμῖν δοκεῖ Βροῦτος ἀναμείναι τοῦτ' ὃ σαρκίον (cf. Caes. 62, τοῦτο τὸ δέρμα) may have been "Quidni credatis illum opperiturum hoc silicernium?" Silicernium = funeral-feast, also 'an old man nothing but skin and bones.'

20. pp. 603-604. Th. Stangl, Zu Tacitus Annalen 14, 60, reads canere tibiis perdoctus.

21. pp. 604-606. M. Rabenhorst, Plinius nat. hist. VIII, 16. Rejoinder to Leuze Philol. 1907, p. 148, defending his own reasons for using this passage for the year of the battle of Panormus.

22. pp. 606-608. W. Anderson, Eine Märchenparallele zu Antonius Diogenes. A Caucasian and an Imeretic parallel to the tale of the enchanted pair Mantinias and Derkyllis.

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